

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, MAY 13, 1915

NEW SERIES VOL. XVII, NO. 19

KINGDOM BRIEFS

In the Southern Baptist Theological Seminary there are twelve from Mississippi—eight of them Mississippi College men.

Dr. J. Benj. Lawrence, our mission secretary, has built and moved into his own house on North West street, Jackson. Congratulations.

Clarke College closed its session on Tuesday of this week. Dr. Lawrence preached the commencement sermon and V. Otis Robertson made the literary address. They had their best session, and face the future full of hope.

The Clarke College quartet have been doing good work in protracted meetings and have other engagements to sing in meetings this summer. They would like to give their whole time to this work. They have some time in June, July and August not engaged.

A telegram from the Home Mission Board announces that the contributions from Mississippi were \$24,118; from all sources, \$381,685; debt, \$22,400. This is about \$16,000 less than last year. The amount from Mississippi is not much different from last year.

North Carolina reports the collection for foreign missions, \$10,000 or \$12,000 short of last year. Kentucky reports \$2,000 more for each board than last year. Mississippi is probably \$2,000 short in each. Kentucky is probably the only state reporting any advance, but their board pays whether it is collected or not.

The Baptist Standard came out last week in a special convention edition, with a handsome cover and pictures of the convention officers, some of the secretaries, the convention preacher, a string of Southern Baptist editors and many buildings. We congratulate the Standard upon its enterprise and success. Long life and a growing circulation!

Elsewhere in this issue is published a plea of Christian Chinese in this country to their fellow Christians of America for sympathy and prayer for China in this time of national peril. It seems that Japan, in violation of its pledge and of all justice, is making impossible demands upon China simply because the people are not prepared to resist. May God who put a hook in the nose of Assyria, confuse their counsel if it be not found in righteousness.

Mississippi College is again victorious. In the Mississippi State Intercollegiate Oratorical contest, held this year at Jackson, W. A. Sullivan, representing Mississippi College, spurned the earth, reached toward the stars and grasped the medal. Nor did his hold loosen when the representatives of the other colleges, too unimportant to mention, strove to wrest it from him. It is whispered that Sullivan is from "Sullivan's Hollow," though this report has not been confirmed at the time we go to press. If this be so, it probably accounts for the fire, zeal, earnestness, vim, and other qualities exhibited in his speech. The Baptist Record congratulates both Mississippi College and Rev. W. A. Sullivan—and pats itself on the back for being from, by, with and for Mississippi College.

Many religious papers recently commented on the action of the New York presbytery in licensing certain young men to preach who doubted the virgin birth and other statements in the Bible. One of the protesting members has issued a pamphlet called, "Does the Presbytery of New York Need Visitation?" in which he tells of strange conditions in the examining council. The candidates did not know whether God appeared to Moses, whether there was any manna, pillar of fire, etc. The responsibility is put at the doors of Union Seminary in New York, where these young men are being taught. Southern Baptists may rejoice that we are free from such rottenness in our seminaries and pray God forever to deliver us. It is singular that an institution established for the one business of teaching the Word of God and training men to preach it, should become a plague-spot in the kingdom. It is even as the Book says, that the devil, whose existence these men deny or doubt, assumes the garb of an angel of light. It is too much as if the devil should appear with a smile and say, "This is not. I am not it. I am non est, anyhow."

The Foreign Mission Board sends out a digest of its report for the past year, from which this information is gleaned. Since Dr. Willingham's death the office of general secretary has been discontinued. The three remaining secretaries, Drs. Love, Ray and Smith are co-ordinate and distinct. The board asks if time has not come for enlargement. The Judson Memorial fund has reached \$950,000 and the board asks for instructions as to continuing this effort another year. Another question is asked as to whether schools should be established on foreign fields for missionaries' children. The need of enlargement is shown; self-support is treated; a detailed report is given from each field. We notice that the Carroll Memorial Publishing House in Brazil is already doing effective work; and one college and seminary have 274 students, besides 200 students in the correspondence department. The report does not contain the total baptisms.

The New Grammar of the Greek New Testament by Professor A. T. Robertson has made its way round the world. That book of light weight should do this is an accomplishment worthy of note, but that a scholarly treatise that represents a quarter of a century of study and investigation, should so quickly find favor in America, Europe and Asia, is a marvel that few books can boast. It is an invaluable aid to preachers in the careful and devout study of the Bible.

A series of brief sermons by J. B. Quin appears published in pamphlet form. There are seven in number, having as texts the words of Jesus while on the cross, and the title, "Cries from the Deep." It is good to see sermons like this put into permanent form and widely distributed.

R. L. Sproles, formerly of Mississippi, now of Tucson, Arizona, was made moderator of their State Convention, which was held in his church.

General Joffre, head of the French army, is said to be a Protestant.

Up to date, Asheville and Atlanta are the cities asking for the next Southern Baptist Convention.

Brother Martin Ball will report in next week's paper the convention at Houston. This will be a genuine satisfaction to those who cannot attend, for he is a scribe second to none.

The editor left on Friday of last week to attend the meeting of the Southern Sociological Congress at Houston, and to be in the sessions of the Southern Baptist Convention, which immediately follow.

Commencement exercises of Jackson College (colored Baptist) are on May 14-19, consisting of grammar school exercises, people's day exercises, commencement sermon by Rev. J. A. Marshall, Lexington; oratorical contest, class day exercises, alumni day, musical concert, and the commencement proper, including an address by Dr. J. W. Provine.

The W. M. U. from each state has every year an exhibit at their meeting place at the Southern Baptist Convention, which is a center of interest. Each state has its own exhibit. This year the ladies from Mississippi have prepared a particularly attractive group. Among their literature they show four copies of The Baptist Record, one being their W. M. U. number of November; the others being the Woman's College number, the Blue Mountain College number, and the Hillman College number. Of course, the pictures are beautiful.

We publish this week an editorial from the Central Messenger on "Better Pay for Preachers." It is written by a layman and is truly and strongly spoken. Most editors are preachers and have a delicacy in speaking out on the question, but there is no doubt of their sympathy with a movement of this sort, and they can at least pray in secret for the success of it. The laymen in their conventions would do well not only to agitate this question, but to institute some concerted effort to make the agitation practical and effective. We do not hear preachers complaining but we know that some of them are burdened and suffering.

A telegram from the Foreign Mission Board of Richmond, says: "Mississippi gave \$31,425.92. Total receipts, \$537,073.66. Debt, \$99,800." This is not so good a showing as was indicated last week, and the debt will set all our people seriously to thinking. Mississippi falls \$2,000 from last year and the total decrease from last year is \$50,000; so that the shortage in some states must have been much heavier. One of two things must be counted on for the next year. There must be a material reduction in appropriations or there must be some arrangements by which we can be assured of a great increase in gifts. This latter is possible by a return to normal financial conditions, a new consecration, the adoption of Bible plans of giving, or by all of these.

THE FIELD GLASS

DIGEST OF FOREIGN MISSION BOARD REPORT, 1915.

Wm. H. Smith.

In presenting its report the board bows down in sorrow that one who has been presenting the report for twenty-one years is no longer among us.

The campaign for 1914-15 has been prosecuted against unusual difficulties. When everything is taken into consideration the board reports a successful year both at home and abroad. There has been much of self-denial, courage and liberality among the churches and unusual self-sacrifice among the missionaries abroad.

The board expresses its appreciation of the splendid work done by the denominational papers. These papers open a highway along which missionary information goes and along which missionary contributions come. The Foreign Mission Journal, the tracts and leaflets which have been widely distributed, and the Southern Missionary News Bureau have all been used effectively for reaching the people with missionary information.

A statement by a special committee of the board as to the present secretarial force of the board brings out the fact that since Dr. Willingham's death the office of general secretary has been discontinued. The board now has three secretaries of equal rank, each secretary being free to take his own initiative and make his own plans, being responsible to the board for the work in his department.

The educational department of the board has carried forward its work during the year with increasing results. There has been a large increase in the number enrolled in mission study classes.

The Judson centennial has witnessed another year of successful progress. Over \$500,000 has been secured in cash and pledges up to this time. But for the war in Europe and the financial depression, this fund would in all probability have been completed during the year.

The report presents strongly and with much detail the great needs of the various fields, especially with reference to additional missionaries. It points out the places where a large number of new workers is needed. It will take at least \$725,000 during the coming year to meet the demands of the work we have already launched, provide for the debt and send out the minimum number of workers. It will take more than one hundred new missionaries to fill the places where there is real need.

One of the sections of the report is given to an illuminating statement concerning the matter of self-support on the foreign fields. Many people will be astonished at the great extent to which the matter of self-support has already been developed. The per capita gifts of the native churches on the per capita gifts are larger than the per capita gifts

DIGEST OF SEVENTEENTH ANNUAL REPORT OF HOME MISSION BOARD To the Southern Baptist Convention.

B. D. Gray, Cor. Sec'y, Atlanta, Ga.

Man's allotted time—three score years and ten—can be credited to the Home Mission Board. Seventy years ago its work began with the organization of the Southern Baptist Convention.

We entered most hopefully on the new year last July when the work was laid out, our receipts up to that time justifying the optimism that prevailed at our annual meeting, but a month later on the outburst of the European war the world was thrown into consternation and our finances were immediately affected. A sudden drop in receipts came and continued for months. On this account it was deemed wise by the board to economize and reduce at every point possible. Reductions were made especially in gifts for church building. We undertook to maintain our missionaries and evangelists as far as possible but decided to supply no vacancies caused by resignations of our working forces. Far beyond any previous year's record our evangelists have had a harvest of souls truly inspiring. Our enlistment work likewise has been pressed with increasing wisdom, gained from experience, and unabated zeal on the part of our workers. In church extension work we have made gratifying progress during the year. In view of the serious financial condition that has confronted us during the year the board in the early fall diverted a part of the church extension secretary's time in assisting the corresponding secretary to general field work. Among the foreigners, Indians and Negroes, we have continued to press the work on the lines hitherto prosecuted. Our mission schools among the foreigners in El Paso and Tampa have been doing a better work than ever before. Among the Indians most gratifying progress has been the work of our missionaries in the government Indian schools.

Our mountain school work has been doubly blessed during the year. The work of our evangelist in these schools has been peculiarly helpful. In Cuba the work is more

for Southern Baptists for all religious purposes. The average per capita gift on the field is almost as great as the average for Southern Baptists. The matter of self-support is being pressed with great earnestness and success on all our mission fields.

The Woman's Missionary Union makes an exceedingly gratifying report for the year. The women have shown great earnestness and faithfulness in maintaining the work. They have done much of their giving with a truly heroic and sacrificial spirit.

Further reports from the various fields will later appear in The Baptist Record.

solid and fuller of encouragement than at any time in the history of that mission. The idea of self-support has been pressed and appreciated by our Cuban brethren. This year the great Panama Canal has been completed and thousands of workers have retired. There are still some twenty-five or thirty thousand workmen there and a permanent population of considerable dimensions will be necessary for the protection and maintenance of the canal. We have missions at the important points along the canal and especially at the termini at Colon and Balboa Heights.

Our co-operative missions in connection with the various state mission boards have gone steadily forward, helping continually to bind our agencies together and to make of Southern Baptists a great, unified, massive people. We have done more this year in the way of publicity than any time previously. Our magazine, The Home Field, our tracts and home mission books have combined to put the great home mission task upon our people, and we look for large harvest as the result of this seed sowing.

Our Intensive Task.

If we are wise, we shall prepare for the influx of foreigners at the close of the European war. Surely if we are to send men and money to foreign lands, we cannot neglect the millions that come without cost to us to our very doors. For this great work, the mightiest task before us is the enlightening and enlisting of our people. The conversion of the lost and the culture of converts go hand in hand.

Progress, in many places gratifying, is being made, but our task is only fairly begun. The response to our efforts in the intensive work should spur us to greater activity. The fact that our people in many quarters are dissatisfied with their poor progress, and are measurably alive to their responsibility constitutes the ground for our greatest encouragement.

Finances.

For the first three months of the year receipts were most gratifying, and we had high hopes of steady improvement throughout the year. Business conditions were favorable, and it seemed our insistence on regular systematic giving to our mission work was about to be rewarded with generous response from our churches. The great war in Europe, which we cannot keep out of our mind, befell us in midsummer, and all our calculations were upset. For six months business affairs in our country, and especially in the South, were so disturbed and uncertain that we could not anticipate the future. Our deficit compared with the previous year continued to increase from month to month. Not until the beginning of spring were conditions materially improved. Perhaps our people were unduly panic-stricken, but the effect was practically the same as if their fears were altogether well grounded.

Contributions as usual, notwithstanding our persistent plea against delay, have been postponed until the last month of the year, and until the very last part of April. We must persist until improvement comes.

We wish to report for the consideration of

the convention, the action of the State Board of Missions of Kentucky, in which they have resolved on an apportionment for home and foreign missions for the new year, and pledge themselves to send one-twelfth of the amount of the apportionment each month to the home and foreign boards respectively, even if the Kentucky board has to borrow the money. If all the states should follow Kentucky's example, it would mean that the Home and Foreign Mission Boards could plan their work with definiteness, and on a thoroughly business basis. This, or something approaching it, would do more than anything else towards encouraging regular and prompt sending on of funds.

We are sure that much money is held in the hands of treasurers with the hope of adding to the amounts before remittance is made. This works most injuriously to our boards. We beg, therefore, that prompt remittances on the part of our treasurers be made at least monthly.

Our total receipts for the year are \$381,685.26. Our indebtedness, \$22,401. It would have been much larger but for the fact that we used economy, and reduced at every point possible. It is withal, however, a splendid report for the strenuous year through which we have passed, and we give thanks to God that we have done so well.

Conclusion.

We present what we consider the most glorious report of our history. Everywhere the Lord has let His face shine upon us. Thousands upon thousands of lost souls have been led to Christ, scores and scores of churches have been given a helpful lift and broader outlook. In the mountains and in the valleys our work has prospered among the natives and among the foreigners. And this notwithstanding the financial depression that has been upon our people. What may we not expect for the new year? Business depression has passed; our country is entering upon a period of unparalleled prosperity. We must largely feed and clothe the world. The nations are looking this way. Millions of them will come to our shores bringing both opportunity and responsibility to us.

With such a glorious history of conquest, with present forces and resources so commanding, and with a future so inviting, it would be worse than folly for us to stand still. So, with devout thanksgiving to God for the great work He has permitted us to do, let us address ourselves to the future with unwavering hope and courage.

Home Mission Board, Atlanta, Ga.

A debtor wrote to his creditor that he was tired of being "dunned" for what he owed. The creditor wrote, "Pay it then and rest."

After the Bible has been successfully adopted by the public schools, the next important movement will be to get it introduced into the churches, where at present it is only read from occasionally. In this way it might in time come to take the place of flutes and harps, popular lecturers, vaudeville performers and other more or less unpopular forms of entertainment.—Life.

RIPE UNTO HARVEST.

T. J. Moore.

Opportunity is said by some one to be "a horse ready saddled awaiting but a moment for the rider to mount. That moment lost and the sound of departing hoofs never to return is his reward."

People in our older towns and older settled sections of our State do not realize the present but rapidly passing opportunity for Baptists in South Mississippi. Within ten years the intelligence of the State will come from South Mississippi. It takes no prophet to see this. This section is leading the State in agricultural high schools, both in attendance, equipment and efficiency of teaching force. Colleges and high schools are growing up as by magic. The consolidated school movement is not only transforming the one- or two-teacher makeshifts into systematized graded academies that equal the best of town and city graded schools, but owing to their removal from the manifold, distracting things which cannot be removed from the environment of the town and city schools, they will far surpass them in real character building and practical knowledge gained.

But what are we Baptists doing to keep the cause of Christ in pace with this marvelous educational movement? The next thing to nothing.

Our dear Brother Zeno Wall, under appointment jointly of our State and Home Mission Boards, did heroic work for a little more than one year, but, staggering under the magnitude of the field, he found that his health was giving way and gave up the work. He did all he could and wrought well and wisely for the time. But his work was largely that of discovering to himself and to the Baptists of the State the task before him and us all. A survey and an outline rather than detailed and concrete work. And unless his work is quickly and vigorously followed up by more detailed effort, it will be largely lost. The harvest is wasting, wasting, wasting for want of laborers. As quickly as possible, there should be placed in this field at least two men and that force to be doubled as soon as possible.

In just a few months the associations will begin to meet, and by all means there ought to be an enlistment man at each of these meetings with well defined outlines to present for the grouping of churches, forming of pastorates, improving and equipping of churches along with methods and plans for the financial support of the cause.

Now is the acceptable time for the work, and much of it if ever done at all must be done now.

My brethren of South Mississippi, who read this article and who see the situation here as it really is, let us urge our Convention Board to "lift up their eyes" and see this rich harvest soon to pass for lack of attention.

Purvis, Miss.

Later: Since writing the above article, I learn that Rev. E. S. P'Pool has been appointed and accepts the place left vacant by

the resignation of Rev. Zeno Wall. Let us all thank the board for filling the place and give our new enlistment missionary our very heartiest support and co-operation.

T. J. MOORE.

Mississippi Womans College

On Thursday evening, by request of the Immanuel church, a council examined Prof. Estes and recommended that he be ordained to the gospel ministry. Dr. J. T. Christian conducted the examination. The ordination sermon was preached Sunday afternoon. Brother Estes takes his first regular pastorate at Shubuta.

Friday evening Miss Rosa Mae Polk, candidate for a certificate in expression, and Miss Nancie Miller, candidate for a certificate in piano, gave a joint recital. Their work was highly enjoyed and reflected much credit upon these departments. On Friday evening next, Miss Lucy Hall Pack, of the voice department, and Miss Gladys Guynes, of the piano department, will give their graduating recital. Below will be found a list of those to whom diplomas and certificates will be delivered on commencement day, May 24th. In addition to these there will be delivered Sunday night, May 23rd, about seventy-five diplomas in the Sunday School normal course and over one hundred seals.

Diplomas in Literary Course.

Miss Gladys Guynes, Laurel, Miss.; Miss Addie Hamrick, Hickory, Miss.; Miss Verna Oden, Hattiesburg, Miss.; Miss Rosa Mae Polk, Columbia, Miss.; Miss Cleo Thatch, Rawls Springs, Miss.; Miss Suedie Thompson, Forest, Miss.

Certificates in Piano.

Miss Gladys Guynes, Laurel, Miss.; Miss Nancie Miller, Leakesville, Miss.

Certificate in Voice.

Miss Lucy Hall Pack, Hattiesburg, Miss.

Certificate in Expression.

Miss Rosa Mae Polk, Columbia, Miss.

Certificates in Home Science.

Miss Gertie Atwood, Monticello, Miss.; Miss Ethel Bowen, Hattiesburg, Miss.; Miss Lela Batson, Wiggins, Miss.; Miss Ruth Bond, Wiggins, Miss.; Miss Frances Ellis, Meridian, Miss.; Miss Jane Fuller, Hattiesburg, Miss.; Miss Robert Scott, Hattiesburg, Miss.

Certificates in Business Course.

Miss Rubie Day, Mt. Olive, Miss.; Miss Myrtle Dixon, Boguè Chitto, Miss.; Miss Rubie O'Mara, Silver Creek, Miss.; Miss Connie Williams, Georgetown, Miss.

J. L. JOHNSON.

Hattiesburg, Miss.

W. A. McComb reports \$2,800 raised at Oxford Sunday for the Judson Centennial fund. This amount was readily subscribed to build a home for Dr. G. W. Leavell, medical missionary in South China.

Pastor S. J. Parrish resigns at Natchez, effective June 1st.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

CONSECRATION OF THE COMMON PLACE.

One of the old prophets looking forward to the days of the coming King, with that optimism characteristic of faith in the true God, says there shall be worn on the bridles of the horses the motto, "Holiness to the Lord." If it is not too much like a sermon, let us say that there are three things found or directly implied in this verse. First, what holiness is; second, what it includes, and, third, the open declaration of it.

Holiness or consecration is in its essence "unto the Lord," that is a complete dedication to Him. It is the recognition of his ownership, assuming our proper place with Him as His possession, His servants. The word most often used in the New Testament to indicate this new relationship is bond-slave, though it is translated servant. It means one who has been bought with a price and is therefore the personal property of another. It is not an uncommon thing to see a family have on the harness of the horses the initial letter to indicate whose property it is. Or they may have the letter on the carriage itself or more recently on the door of the automobile; or the name may be on the door plate or on the stone at the entrance gate. In the same way the prophet indicates by the inscription upon the bridles of the horses that we recognize the ownership and authority of God in our lives, yielding ourselves absolutely to His control. This is another way of proclaiming the Lordship of Jesus, who is the very sum and substance of Christianity.

To be sure it is not accidental that the motto chosen to indicate this ownership is "holiness," which is the foundation stone in the character of God, if we may dare speak as if His character could be analyzed. This is in accord with the saying of John: "This is the message which we have heard from Him and declare unto you that God is light, and in Him is no darkness at all."

We are not to forget what is included in this consecration. He takes an objective example when he mentions the "bridles of the horses." That does not mean, of course, that there is anything specially sacred about this particular piece of harness, but that everything is to be counted as His and put

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at His service. It is possible as the horse was a common animal for service in war and peace and the bridle was the instrument through which that service was controlled and directed, that it was specially fit to represent all the rest. But it was certainly representative. All the ordinary activities and possessions, the most commonplace, and what men call secular or private, are to belong to Him. This is again in accord with Paul's saying, "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." It was specially to servants that he wrote, "Doing service as unto the Lord." There is too much disposition to separate people and things into sacred and secular; and too much effort on the part of men to be religious at church and on Sundays and forget that the ordinary business and occupation belongs to God, too, and it is to be conducted for Him, unto Him, in His name. Everything is included in consecration, even the most commonplace. Every business, every possession, every relationship—all things are yours, and ye are Christ's and Christ is God's.

One other thing is necessary in this consecration. You notice that this sign of the new relationship to God is to put on a conspicuous place, "on the bridles of the horses." Consecration is both a secret transaction with God and an open testimony to the world. Similarly Moses told the people that they were to write the law of God on their doorposts, to wear it on their foreheads and on their hands. Of course this is capable of abuse just as every good thing is, but the most common abuse is disobedience to the command. Many are willing to display almost anything but their religion. They are willing to wear almost any kind of pin or badge but the badge of loyalty to Christ. People display the emblems of their orders, the college colors, the company's clothes with pride. Why not a Christian proclaim his fealty to God, be an out-and-out advocate and servant of Jesus. It is easy for one to be self-deceived who thinks he doesn't wish to be conspicuous as a Christian. The Word of God puts great stress upon an open announcement of faith. There can be no complete consecration without a willingness to be known as a servant of Jesus. It is the coming out before the world that constitutes the perfect dedication, because it is before the world and to the world that we are to represent God.

That the work of the Sociological Congress has taken hold of the Baptist people is shown by the men whose names appear from time to time on their programs, such as Jno. E. White, E. M. Poteat, A. C. Cree, C. S. Gardner, J. L. Kesler, Samuel Z. Batten and many others. Probably a larger percentage of Baptists than others are in attendance on the present congress because of the place and time of meeting being convenient to those who attend the Southern Baptist Convention.

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GOD'S OWN.

It is true that all the creation is the property of God, by right of creation and preservation. But there are some whom God calls to be His own in a special sense; just as all the human race is of one blood and so brothers or kindred, but there be some who are brothers in a stricter sense. There are some to whom Jesus fulfils the promise to manifest himself as he does not to the world. Paul writes that the saints were chosen to be God's inheritance. There are those who are made the special objects of his gracious influences and cultivation who are separate from the world. This is why Christians in the Bible are called saints. This is not a term to be applied to Christians who have passed from earth to heaven, not to those who have attained to an exceptionally holy character, nor to a few who have been ecclesiastically canonized, but to all of God's people. Saints means holy ones; and they are holy because they occupy special relationship to God, being His. If they are His they are holy ones or saints. In the letter to the Hebrews they are called "holy brethren," that is, Christ's brethren, for they are just before spoken of as "His brethren."

It is the new relationship that sanctifies. The meaning and force of this is clear in reading I Peter 2:9 in the American Revision: "For ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession." The old version renders the last clause "a peculiar people," but it is properly given in the American Revision as above. Those whom He has chosen are to be God's own.

There are two things that follow as necessary results. One is that God cares; we are His and He assumes all liability and responsibility for our protection and our eternal salvation. In Hebrews where it is said He became the author of eternal salvation to as many as obey Him, the word author is said to be equivalent to responsible. He becomes responsible for the outcome in the case of everyone who accepts Jesus as Lord. Our interests for time and eternity are absolutely safe in His hands. Shall not God avenge His elect who cry unto Him day and night, and He is long suffering over them.

The other result is that one who truly realizes this relationship will feel the dignity and responsibility of his position and under obligation to make his life correspond to his place. His character will tend always to conform to his condition as a child of God. Immediately following the words, "Ye are a holy nation, a people for God's own possession," you will find, "that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light." The purpose is never forgotten by the Caller on the called. So John says (I Jno. 3:2-3), "Beloved, now are we children of God . . . and every one that hath this hope set on him purifieth himself even as He is pure."

In the Old Testament the appeal to a holy life was based on the same grounds. Again and again it is said, "Ye shall be holy for I am holy, saith Jehovah." In the New Tes-

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tament the same idea, "Ye shall be perfect even as your Father in heaven is perfect," set forth not only the standard, but the reason, and the ground of hope. Holiness in character is the inevitable portion of those who sustain the holy relationship to Him, the very basis of whose being is holiness.

HEARS A SERMON.

The editor is not of the privileged to hear a sermon, but Sunday he listened to Dr. Samuel Zane Batten in the First church, Houston, on his specialty. His text was Matt. 18:13, "It is not the will of your Father that one of these little ones should perish." It was an application rather than an interpretation of the text, having the subject, "Conservation of Life," specially child life. He spoke of preventing of waste and developing power in human life. It is the divine purpose to prepare for the kingdom of God the greatest number of souls. We are here that we may live a life and grow a soul. It is the divine art to learn to live together properly. The children of a nation are its most valuable asset. Nothing is so precious and of nothing else are we so wasteful. Half of our children die before they are a year old. Sickness makes many of the rest inefficient and many are handicapped by poverty. The most tragic effect of poverty is that it bars the door of opportunity. Only fifteen per cent go through the graded school and less than one per cent through college. This is God's loss. The three parables of the lost son, the lost sheep and the lost coin describe the breaking heart of God, for a failure in life is God's heart-break. It is also man's loss for society is by that much poorer.

The causes of this waste are alcoholism and social impurity. These are the two great sources of poverty and imbecility. Alcohol produces sixty-five per cent of disease and crime, but the worst effect is idiocy. Figures were given showing the death rates in one-, two- and four-room houses. The one-room house appears to be the vestibule of the grave. Children from a home of two rooms in England weigh fourteen pounds less and are five inches shorter than those raised in four-room houses.

The preacher laid down certain fundamental principles. First, every life has a right to be. Second, every life has a right to a life time. Third, there are no necessary evils. Every child has a right to be well born. Every unnecessary death is a community crime. Every child must have the proper training for life. It is the duty of the Christians to see that this program is carried out.

At the conclusion of the sermon five negro girls from the colored orphanage sang most impressively and as only negroes can sing, "Swing Low, Sweet Chariot," and "The Crucifixion."

The Word and Way closes an appreciation of a Missouri brother by saying, "He is one of God's sweetest spirits. He weighs 360 pounds." Nothing ethereal about this spirit!

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Education Commission

Brandon.

As was expected, Brandon made a splendid offering for the colleges. Brother M. O. Patterson is the much beloved pastor.

D'Lo.

Brother Bracie Campbell, who is a student at Clarke Memorial College, serves this church and is much beloved by his people. It was a joy to present the college matter, and the people gave royally.

Sandersville.

This church with their hustling pastor, made a most liberal offering to the colleges.

Quitman.

Dr. W. B. Holcomb, who is the untiring pastor of this royal flock, made a liberal offering to the schools.

We rejoice over the royal treatment that the pastors and people give us and the willingness with which they contribute to this great work of God.

Yours for success,

FARR and BYRD.

SOUTHERN SOCIOLOGICAL CONGRESS.

President Wm. Hodges Mann, of Virginia, at the opening session of the Southern Sociological Congress, Saturday night, devoted his annual address to an urgent plea that the congress, having dealt from its beginning with questions of the widest practical import, begin henceforth to crystallize its study and effort into practical action, waiting attention even to the other five departments of mental, moral, racial, public, church and children's health, the speaker addressed himself to the single matter of tuberculosis as an economic, social and moral issue at the South. He said in part:

"There are 150,000 or 200,000 of the Southern people affected with this disease. Of all deaths among us, one in every seven or eight is due to this consumption. Not more than one-half of all the sufferers are able to properly care for or segregate themselves, which makes it peculiarly a state of social issue. It is an enemy not so dramatic as war, but more costly and fatal than all the wars ever waged, and one whom we constantly supply with re-enforcements from our rank without having to send for them."

Mrs. Anna Russell Cole, of Nashville, Tenn., is the founder of the Southern Sociological Congress and its chief financial support. The movement is of such recent origin that the public is not yet awake to its worth and its need of support. So that this woman of means and philanthropic purpose is by this means waging a war against disease and hurtful social conditions which will help many to a stronger life and educate them to help themselves and others. The congress itself is well organized, having J. E. McCulloch, of Nashville, as executive secretary and C. A. Waterfield as publicity secretary. They keep a staff of workers busy and are in touch with a large number of public-spirited men and women who make a specialty of sociological questions and who heartily aid the work for social improvement.

BETTER PAY FOR PREACHERS—CAMPAIGN PROPOSED.

So far as we know the Central Messenger is the only Baptist paper in the South with a layman for its editor; therefore, we do not hesitate to propose both a pulpit and newspaper campaign on a subject that our preacher brethren seem to be neglecting. The campaign we propose is that we have more writing and more preaching on the question of better pay for God's ministers. It is a shame on God's people that we let so many of our ministers suffer and be hampered in their work for lack of adequate support for themselves and families. There is no reason for so much neglect along this line, but there are sufficient reasons for better when the matter is properly brought to their attention. Let all of our Baptist papers wage an editorial campaign on this subject; let our preachers heed our request and preach to their churches along this line; then let the preachers and laymen help the editors in writing on the subject; and let's keep this subject on our program all the next year at least.

The Tragedy of Poor Pay.

It is a proven fact that as a rule an employee will render more and better service when the salary is made larger. When the sowing is done sparingly the reaping is done likewise. We have learned this lesson in the business world and have profited by it, but when we lay aside business matters on Sunday to give some attention to the management of church affairs it seems that we forget such lessons, or fail to call them to mind.

On account of the personal interest the pastor usually does not discuss the salary question, but accepts what is offered and goes on suffering and doing the best he can thus hampered. It is a shame that we, as laymen who use better management in our business, are so slow to learn that we are crushing the vitality, the energy, the vim—the real life—out of God's minister as he is trying to give his time to the ministry of the Word and at the same time listen to the wants of his family. And then, sometimes, are we so cruel as to say that the pastor is not making good, not winning the folks, etc.? Can a half-fed horse be expected to do his best service?—The Central Messenger.

The Northern Baptist Theological Seminary was founded in Chicago in 1913. It has a thoroughly orthodox and evangelistic spirit and purpose, and is said to have had a very gratifying growth. We notice on its advisory board the names of such men as W. C. Wilkinson, W. B. Riley, T. T. Martin and J. B. Gambrell. We hope for this institution unlimited usefulness in its great field.

"We are placing a copy of 'Keep My Money' in the Carnegie Library here. Enclosed find five dollars for five copies. They sold readily and will bring a lesson and blessing to many. May God's blessing rest upon Miss Mary Anderson. Cordially yours,"—Mrs. Geo. W. Riley, Houston, Miss.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

THE LAW OF THE TITHE.

In the Old Testament God has spoken on the money question. There is a distinct and definite command setting forth the amount that belongs to God and stipulating the manner in which it is to be used. This command is what is known as the law of the tithe.

In the study of this law, however, we must bear in mind that God does not decree that things shall be simply because He has the power to do so, but He decrees that things shall be because it is best. Hence all of God's laws, both negative and positive, were enacted for our temporal, physical and spiritual good. Every one of His "shalt not" has back of it our need which He is providing for; and over against every "shalt not" there is a "thou shalt" which points out the path of safety. This being the case, when He gives specific instruction on the money question, it is that men might be led in the path of safety.

The Law Stated.

Speaking unto Moses in the mount, God says, "And all the tithe of the earth is the Lord's. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy to the Lord." (Lev. 27:30-34.)

This language needs no explanation. It states a fact. That fact is that one-tenth of all a man made belonged to Jehovah and was holy unto Him. This tenth was not included in one's support of self, or in one's gifts to charity, or in what went to the support of the nation. It refers solely to what one was to give to the worship of God. This tenth, which God claimed as His own, was to be taken from the first fruits of the field, and from the increase of all the herds.

The Disposition of the Tithe.

God also gives specific instruction as to how this tithe was to be used. He said unto Moses, "Speak unto the Levites and say unto them, when ye take of the children of Israel the tithe which I have given you from them for an inheritance, then ye shall offer up a heave offering, even a tenth part of the tithe. . . . And ye shall give of the Lord's heave offering to Aaron the priest." (Num. 18:26-32.)

In the Jewish economy to the priests were committed the charge of the sanctuary and the altar, while the Levites were to take care of everything else about the tabernacle. The Levites were to attend the priests as servants—bestowed on them as gifts to aid in the service of the tabernacle—while the high and dignified office of priesthood was a service of gift.

Neither the priests nor the Levites were to possess any allotments of land, but to depend entirely upon Him who liberally provided for them out of his own portion. The Levites were to receive from the people a tenth of all they made. Out of this tenth they were to give a tenth to the priests.

The Tithe Before Moses.

Let us not think, however, that the law given by Moses on Mount Sinai created the duty of tithing. God's laws never create duties; they only define them. Every moral law was a moral necessity before it was enacted.

The Mosaic law of tithing was not an innovation, but a confirmation of a patriarchal practice. The earliest instances of tithing in the Old Testament are Abraham's offering of a tenth to Melchisedec (Gen. 14:20), and Jacob's devotion of a tenth of his property (Gen. 28:22). Not only the Hebrews, but other ancient peoples, devoted the tenth part of their produce and cattle to sacred purposes. We read of it among the Romans, the Greeks, the ancient Palasians, the Carthaginians, and the Phoenicians. All of which goes to show that the law of the tithe was recognized as a religious duty even before the divine law was given and by people who had not received it.

Jewish Requirements.

We are mistaken, however, if we think that the Israelites gave only a tenth of what they made for the support of their religion. Dr. Edward D. Griffin, president of Williams College, says, "In the first place they were to devote the first fruits of their fields and of their flocks; in the second place, they were to give to the Levites a tenth part of all the products of both; in the third place, they were to consume another tenth in charity feasts with the Levites and the poor; in the fourth place, they were to offer many expensive sacrifices, some fixed by law and others voluntary. These four items cannot be reckoned at less than three-tenths of their income. In the fifth place the many contributions demanded for the poor, some fixed by law and others voluntary, together with all that was required for hospitality are moderately estimated at another tenth. Indeed, under the pressure of all these laws, a conscientious and liberal Hebrew would hardly get through the year without parting with at least four-tenths of his income." It is evident from the teaching of the Old Testament that giving was a fundamental part of the service of the temple; God made it a very essential part of the life of the Hebrew people.

Other Scriptures.

Leaving the law of the tithe, which law is especially to provide for the religious machinery of the Jewish people, the Old Testament distinctly teaches the blessings of giving and the curse of withholding.

"Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to contain it." In this same connection there is the promise that the devourer shall be rebuked and that the land shall be delightful. In

Proverbs we are told that there is that scattereth abroad yet increaseth. And the whole tenor of the Book is to show that God will smile upon the liberal soul.

On the other hand, withholding has a curse pronounced upon it. "He that loveth silver shall not be satisfied." "There is that withholdeth more than is meet, but it tendeth to poverty."

This Old Testament plan is the one God selected to maintain the religious worship of His people. It is the proper pattern for the church of today.

SUNDAY AFTERNOON ADDRESSES.

The Sociological Congress was presided over by Mr. Wood, who is speaker of the Texas House of Representatives. He spoke of the many reforms made within the past few years, made by the Texas legislature and appropriations made for the care and training of unfortunates. This included juvenile courts, reformatory or training schools for both sexes, provision for the feeble-minded, the schooling of the blind and others; the abolishing of convict leases and whipping post. He concluded by saying that in ten years Texas would have no open saloons.

Dr. Oscar Dowling, of the Louisiana State Board of Health, advocated one standard of morals for men and women as a preventive of disease. He said that 600,000 die in this country every year from preventable disease; that preventive medicine was probably the most beneficent of modern science. Bad colds ought to cause suspension from school. The Louisiana Board of Health collected sputum from all over the State, and found that it included tuberculosis, pneumonia, diphtheria and pleurisy. Stop the spitting and you will stop consumption. In a test case a twenty-five per cent loss was discovered in the productivity of a Louisiana plantation from malaria, which is preventable. It is estimated that twenty-seven million dollars is lost every year in Virginia because hookworm renders children unfit to avail themselves of its benefits. Suppose it were spent to stamp out disease.

J. L. Kesler, of Baylor University, made such a good address that we have secured it for publication in The Baptist Record, and will not need to say much of it. He said that health was a chief part of Jesus' work, that ill health is a crime producer and so the followers of Christ cannot neglect disease. Our mission includes the body and the commission includes the care of the sick, and especially the prevention of disease.

Rev. J. A. Edge, of Taylorsville, Ga., would be glad to visit churches in Mississippi with a view to locating. Ask him for references.

CONTRIBUTED ARTICLES

THE SUPREME CHOICE.

D. W. McLeod.

"But what things were gain to me, those I counted loss for Christ."—Phil. 3:7.

Paul refers to the hour when he made the supreme choice—the choice that was to determine his eternal destiny; when, by the grace of God, he put the world, with all of its allurements, behind him, and when Christ became all in all to him.

Everyone who is ever brought face to face with the claims of Jesus Christ, through the proclamation of the gospel, must ultimately make the supreme choice—must choose between Christ and the world. "If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."—Matt. 16:24-25.

I. What Did Paul Give Up for Christ?

1. He renounced all the inherited privileges, upon which his heart had been set, and of which he had been so proud, with all the advantages which these privileges had guaranteed him. He had been circumcised in strict accordance with the law of Moses (Lev. 12:3). He was of true Israelitish stock—was neither a proselyte, nor descended from a proselyte. He was of the tribe of Benjamin, one of the two which remained loyal, when the ten tribes revolted. He was free from any mixture of Gentile blood—"a Hebrew of Hebrews."

2. He renounced the religion of his fathers—that religion in which he had trusted, which had been his supreme glory, and for which he had manifested such zeal. He was a Pharisee; he belonged to the "straitest" religious sect among the Jews. He was zealous for the Jewish religion, even to the extent of persecuting the Christians. He was blameless in the sight of men, and in his own sight, until he was awakened to the spiritual demands of the law.

With all of his hereditary privileges and his personal adherence to the ancient covenant and the tradition of his fathers, no one ever had brighter prospects of achieving success, from a human standpoint, than Saul of Tarsus. Yet he renounced all of these, and gave Christ the first place in his heart and life. The completeness of his surrender may be expressed in the language of the poet:

"Here I give my all to thee,
Friends and time and earthly store;
Soul and body, thine to be,
Wholly thine forever more."

II. What Did He Become for Christ?

1. He became a "bond-slave" for Christ. Henceforth the question of his daily life was to be, "What shall I do, Lord?" Every faculty and power of his being was to be Christ's.

2. Having become the bond-slave of Christ, he became the object of Jewish hatred and bitter persecution. He became an outcast from the society of his former friends and associates, for Christ's sake.

3. He became a wanderer for Christ's and the gospel's sake—that he might fulfill his ministry—often being driven from city to city by persecution.

4. He became a prisoner and a martyr for Christ's and the gospel's sake.

III. What Did He Gain?

He gained Christ—received Him into his heart by faith, and having gained Christ, he gained all the spiritual blessings bestowed in Him.

1. He gained full and free pardon for all of his sins.

2. He gained the imputed righteousness of Christ, in which he stood justified before God as if he had never sinned.

3. He gained the new birth and the spirit of adoption, by which he was made partaker of the divine nature and was adopted into the family of God.

4. He gained a title to the eternal inheritance in the kingdom of God.

5. He gained the triumphant assurance of Christ's ability to guard his eternal interests against the day of God's final judgment.

6. He gained the consolation, at life's close, that came with the reflection that he had accomplished his mission in the world.

7. And, finally, he gained the crown of righteousness.

After all, did it pay? Was the sacrifice worth while? Reader, have you made the supreme choice? If not, do you think it worth while for you to follow Paul's example? Will you do it now? Will you humble your soul before God, and surrender to Christ, without another moment's delay? God help you!

A good way to get rid of a bill collector is to pay him.

The Judson Centennial movement was well received at Clinton, when presented by Dr. W. A. McComb. They hope to give \$1,000 for the furnishing of a hospital in Chefoo, China, for Dr. George W. Leavell.

Rev. T. J. Moore has resigned the care of the Purvis Baptist church to take effect July first, in his fourth year there. Over one hundred of the present membership of the church have been added during his pastorate, and until the closing down of the saw mills there some six months ago the church had more than doubled in financial contributions along all lines. This leaves Brother Moore with two good quarter time country churches. Here is an opening for some half time field to secure a pastor.

ORDINATION.

Captain Harry B. Zeigler, who has been the efficient commander of the Salvation Army forces in Gulfport and along the coast from Biloxi to Pass Christian, united with the Long Beach Baptist church and was baptized, with his wife, by Brother J. R. McCordle on Sunday, April 11. This action on the part of Brother Zeigler and his wife was taken after deliberate study of the mode and subjects of baptism as taught in the New Testament, and the doctrine and polity of the New Testament churches. He also read a number of good books, such as "The Church," by Harvey; "Baptists Beliefs," by Mullins; "Church Manual," by Hiscox, etc., and being fully persuaded that it was their duty to follow their Savior in baptism, they resigned their offices in the Salvation Army and united with the Baptist church. The Long Beach church, judging from the zeal and efficiency of Brother Zeigler, had manifested as a soul-winner that he was called of God to preach the gospel, invited Brethren O. D. Bowen, J. L. Finley, W. C. Grace and J. R. McCordle, to constitute a presbytery to ordain him. W. C. Grace was chosen moderator; J. R. McCordle, clerk, and after a thorough examination, conducted by Brother Bowen, in which the candidate evinced a remarkably clear understanding of the doctrines of regeneration, repentance, faith and the design of the ordinances, he was unanimously recommended for ordination, which was accomplished by prayer and the laying on of the hands of the presbytery. Brother Finley delivered an excellent charge to the newly ordained brother.

Brother Zeigler has enjoyed excellent educational advantages in institutions in America, England and the Continent. For a young man, he has traveled extensively, and being of a quick and observant nature and tactful in applying knowledge, his wide experience in mixing with people, I believe, will be of great service to Him as a preacher. Having severed his connection with the Salvation Army, before he joined the church, he is now without work, but should not long remain so. I feel sure any of our pastorless churches will do well to give him employment for they will not only secure an earnest faithful pastor, but a most efficient helpmate in his excellent and intelligent Christian wife.

Dr. Gillon, who has been under treatment of a specialist in New Orleans, has returned to us full of vigor and spiritual power, to the delight of his people. W. C. GRACE.
Gulfport, Miss.

The anniversary of the Hermean Society at Mississippi College was of unusual interest this year. Besides the good speeches by the students, Dr. Hutton spoke of the anniversary sixty years ago in which Captain W. T. Ratliff was the chief speaker. He is now the honored president of the board of trustees. His pictures then and now have attracted a great deal of attention.

Mississippi Woman's Missionary Union Page			
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Direct all communications for this department to the editor.			
MRS. FANNIE TRAYLOR	Jackson		
Young People's Leader			
MRS. MARY RATLIFF	Raymond		
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My Dear Mississippi Friends:

I have been planning to write to you for some time, but on account of the multitudinous tax this work calls for I have not had the opportunity. Now that my time is my own I can write back to you to try in some way to express my appreciation to you and my love for you.

We have just held our twenty-seventh annual meeting at Conway, Ark., at which time it was decided that on account of the great financial strain they could not afford a field worker another year. As I have traveled mile after mile over this great State, I have come to love the State and the Arkansas people, but there is no disappointment in my thoughts as I return to Mississippi for a much needed rest.

Surely my heart often goes out to you in loving gratitude for what you have meant to me. You have had a part in the enlargement of my life. I can never really express to you all that my work at the Training School has done for me, but as one of your own scholarship girls I shall always remember you with the greatest of tenderness. I shall always feel that there is a closer tie to you than any people.

When I came to this State my one thought was that "the field is the world." This work offered such a large opportunity of service that I could not resist it. I have watched with interest every change you have made. I have been happy over every step that showed progress. I have been one of you even while I was not one.

And now, "May the Lord bless and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."

Yours in His Name,

MYRTLE HUFFMAN.

413 Hollenberg Building, Little Rock, Ark.

"I am enclosing \$5.00 for five copies 'Keep My Money' for my own personal use. Please send five others for me to sell. Nothing gives me more pleasure than to help Mary, as she was a class-mate of mine at Blue Mountain, and it gives me great pleasure to do something for the cause of Christ."

"MRS. C. E. BATES.

"Gloster, Miss.

Suggested Program for Fourth Annual Meeting of the Secretaries' and Field Workers' Council of the W. M. U., First Baptist Church, Houston, Texas.

Theme for Day—A door opened which none can shut.—Revelation 3:8.

Devotional Service According to Calendar of Prayer—"Our Source of Supply."—Phil. 4:19.

The Purpose of Our Council.

Business Session.

Reading of Minutes including Constitution.

Chairman's Report.

New Business.

Election of Officers.

Report of Obituary Committee.

Summing Up the Annual Meeting.

Important Ideas from the Commissions on

Efficiency in—

Personal Service.

Mission Work with Girls and Boys.

Young Woman's Mission Work.

Discussion of the Findings of the Standing

Committee on Methods.

Points for Special Emphasis—

Graded Missionary Union.

W. M. U. Training School Enlargement.

Royal Service.

New Mission Study Books.

Special Seasons of Prayer.

Regular Gifts.

Redeeming of Jubilate Pledges.

College Girls.

Summer Conferences.

Associational Gatherings.

State Annual Meetings.

General Discussion of Such Points as—

Year Book; Free Literature; Demonstrations; Field Work; Standard of Excellence; Charts.

Closing Prayer Service.

Above the Machinery the Vision; Acts 27: 9-11; 21-25.

Port Gibson, Miss.

It is always with much interest that we read anything pertaining to the ladies' work, and taking it for granted that others would be interested in what our W. M. U. is doing, will speak to you through the columns of our much loved Record.

Trust you will not think because we have been silent all this time that we have been sitting idle, with folded hands, for I assure you, such has not been the case, as we haven't a "drone in our hive."

Our church is small, consequently our union is small, with an enrollment of only ten members. While we are few in number and work, we feel that the Lord has added His blessing to our efforts put forth in His name and to whom we ascribe all praise for what we have been enabled to place in the treasury of the cause we love.

It is with a feeling of pride that I mention the beautiful spirit of harmony in our union, and we never lose sight of the fact that the work is that of our blessed Lord; we thoroughly enjoy working together—it is a labor of love.

We have realized the truth expressed by the psalmist, "Behold how good and how

pleasant it is for brethren to dwell together in unity."

The different causes contributed to during the past year are as follows:

Orphanage, boxes valued at	\$ 20.00
Home uses	15.42
Mississippi Baptist Hospital	7.00
Mississippi College	3.00
Training School	5.00
Home Missions	10.00
Foreign Missions	5.00

Total\$ 65.42

Standard of excellence adopted and reached in Class "B."

MRS. M. H. ROGERS, Sec'y.

When this issue of The Record is being read by our women over the State, the W. M. U. meeting at Houston will have been held. But we trust that all over the State during this intervening week, our sisters will be praying for that meeting. It is to be a most important one in many respects, and those who "stay by the stuff" may have a big part in its outcome by remembering each day, each hour the sessions at the throne.

Those who have studied over the program for our meeting, as laid down in the "Royal Service," also printed on this page some four weeks ago, will recall that on Friday afternoon there is to be held "An Open Parliament on Methods and W. M. U. Organizations." The meeting will be quite informal, but the following topics will be discussed:

1. Information:
 - (a) Individual Study and Investigation.
 - (b) Study Classes and Reading Circles.
 - (c) The Literature Committee. The Prayer Calendar.
2. Enlistment:
 - (a) The Circle Plan. Definite Personal Enlistment.
 - (b) Promotion Day.
 - (c) Enlisting Our Young People.
3. Gifts:
 - (a) Tithing, or the Bible Plan of Giving.
 - (b) The Annual Apportionment.
 - (c) Methods of Increasing Special Offerings.
4. Prayer:
 - (a) Prayer a More Vital Force in the Society.
 - (b) Prayer a More Vital Force in Our Lives.

Questions and Exchange of Plans.

These topics are given here for the benefit of our sisters who are planning Rally Days. Several splendid programs may be gotten from this outline. More will be said of the subjects after the discussion.

"I will take 20 copies 'Keep My Money.' I feel sure of being able to dispose of them all. 'Keep My Money' is one of the sweetest stories I have ever read. It is a blessing to life. I have rarely read a book that helped me so much.

"W. S. ALLEN,
"Shaw, Miss."

ALL RUN DOWN IN THE SPRING

The reason why you feel so tired at this time is that your blood is impure and impoverished. You need the rich red blood that gives life to the whole body, perfects digestion and enables all the organs to perform their functions as they should. Ask your druggist for Hood's Sarsaparilla. It will make you feel better, look better, eat and sleep better. It is the old reliable all-the-year-round blood medicine. Get Hood's. Nothing else acts like it.

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MISSION NOTES.

A Missionary Hen.

Southern Baptists are justly proud of the record of a "missionary hen," which has recently died in Texas at the age of 12 years. During that time she raised \$250 worth of chickens and had helped support missionaries in China and Brazil. It is wonderful to think of what has been accomplished by this seemingly insignificant agency. It amounts to a little more than \$20 a year.

At this rate if every Baptist in the Southern Baptist Convention who has facilities for successfully raising chickens would keep just one missionary hen, what a vast work could be done. At this rate a country church of thirty members could give the salary of a missionary. On this basis Southern Baptists could enable the board to multiply its number of missionaries many fold and enlarge its work in every direction.

We must bear in mind, however, that the story of this particular missionary hen comes from Texas and it is evident that even hens accomplish unusually large things in Texas. At any rate, this hen accomplished remarkable results. If other hens would only do one-half as well—still if every Southern Baptist who could do so would keep one missionary hen—the work could be greatly enlarged. A church of sixty members would be able to pay the salary of a missionary, and the vast majority of 23,000 churches have more than sixty members.

The most important lesson, however, to be gathered from this story is that of the value of small contributions made frequently. Any plan of raising missionary contributions which will induce people to make their contributions every time the people gather for worship will enable the church to do far larger things with very little sacrifice. Such a plan enables more people to give and also makes it possible for most people to give more.

Writing from Jerusalem, Dr. J. J. Wicker says: "There is also much change for the better in Jerusalem. Mission work in this old city of Zion is not in vain. Two years ago I saw 13 persons baptized by Rev. Thompson, and I learn that a week ago he baptized 10 recent converts. It is of interest to know that this missionary came here some years ago a Presbyterian, but his Bible compelled him to go into the water, and now he preaches and his church practices only immersion."

Joseph D. Armistead, of Cynthia, Ky., sending \$15 toward the support of an orphan at Bolenge, Africa, says: "This is raised by two of our women who conduct a boarding house. They placed a little kettle on the table of the sitting room and labeled it: 'Our Missionary Fund—this money supports an orphan in Africa.' The guests of the place voluntarily drop coins into it, which amount to about enough, and fully, enough this time, to support the orphan."

A missionary from Mexico says: "Not 10 per cent of the people of Mexico know what the Bible is. They

have many images of God in their shrines, but the living Christ, who enters human hearts to bring pardon and praise and joy is unknown to the multitudes in Mexico. Three-fourths of her 15,000,000 people cannot read or write. Protestants went into Mexico about forty years ago. Today there are about 1,000 Protestant churches and 15,000 students in Protestant schools."

Kidnapping a Bride.

At Kowloon, on the Chinese mainland, opposite Hongkong, the Church Missionary Society maintains a home for the education and training of girls rescued from lives of slavery into which they have been sold at times of famine or pressing financial need. A large number of the girls become true Christians and take their places as teachers in schools or as Bible women.

Much anxiety was felt concerning one who was recently married to a Chinese catechist. On her way to her new home in the country with her husband, they met a band of robbers, fully armed; the men took off the bride and all her things, and nothing was heard of her afterwards. The missionary in charge of the home says that kidnapping is carried on to a large extent in the country. People are constantly losing their children and whole families and in some parts, whole villages are taken, while in one district the chief official was quietly carried off. The captives are generally held up for ransom, and if this is not paid by the time stated the victim is put to death in some blood-curdling manner, or sometimes is sold to a distant part of the country.

Dr. Crawford says: "Why be surprised at Islam sweeping one-eighth of the earth's surface? They have no priestly cult; they are all at it! The case of Islam is a clear, convincing proof of a non-clerical caste sweeping one-eighth of the world's population with an 'all-at-it' propaganda. From Morocco to Zanzibar, from Sierra Leone to Siberia and China, from Bosnia to New Guinea has witnessed the success of 'all-at-ism.'"

There are today in China over 500 medical missionaries, almost all British hand American, united into an association, which meets tri-annually, publishes a bi-monthly journal and has a committee in charge of the translating of books and the making of a Chinese medical nomenclature. There are about 230 hospitals owned by the various missions.

But what are 500 physicians and 230 hospitals among 400,000,000 people? Many of our medium-sized cities have more doctors than all China.

A medical missionary writes: I reached Peking on Monday night and on Tuesday morning there were one hundred and fifty patients requiring attention. There are ten thousand young physicians in America waiting for patients. If they were to go to the missionary field, they could have as many patients the day of their arrival as that medical missionary had in Peking.

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One told another about it, until millions came to use it. Now those people never keep a corn. As soon as one appears, they remove it.

We urge you to do that. Prove Blue-jay on one corn. If you hesitate, let us send you samples free. If the pain does stop—if the corn does go—think what it means to you. It means a lifetime without corns. Your own friends, by the dozens, probably, know that this is so.

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SUNDAY SCHOOL LESSON

BY A. J. AVEN.

II Samuel, 2:1-7, 5:15.

Introduction.

David in Exile—David had made a most favorable impression on Achish, king of Gath, and had been assigned a town, Ziklag, for a dwelling place for himself and people. When war again broke out between the Philistines and the Israelites, David made as if he would go with the army of Achish, but the nobles objected because they did not trust him. David returned to his home, but found that the Amalekites had burned his town to the ground and had carried off the wives of himself and all his people, and also their goods. He pursued after them and found them in a great revelry, and thus he easily slew all of them and recovered all their goods, together with a large amount of booty and also their lost wives. Two days later a man came from the camp of Saul and announced the utter defeat of Saul's army and the death of Saul and his sons. "The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the vent of his indignation against the bearer of the message, the pathetic lamentation that followed well close the second period of David's life." "It must have been a far more generous heart than the common that could soon rid itself of the shred of bitter feeling toward Saul—that could blot out, in one great act of forgiveness, the remembrance of many long years of injustice, oppression and toll, and leave no feelings but those of kindness, admiration and regret, called forth by the contemplation of what was favorable in Saul's character. How beautiful does the spirit of forgiveness appear in such a light!"

Lesson Teachings.

David the Devout—To yield a solemn and reverential heart to God is the mark of a true character. It is this kind of character that inquires of the Lord. Herein lies the true philosophy of life. No enterprise worth doing at all is too insignificant to claim an interest in prayer. The greater the enterprise the greater the disaster of failure, hence the greater need of talking with God about it. The true devotee will have just as direct answer to his inquiry as did David. "I was young and now I am old, yet have I not seen the righteous forsaken." The trouble with the most of us, we cannot bring ourselves to that point of faith that means absolute trust in the presence of God. "And I say unto you: Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

David the Obedient—It seems that David did not delay action after he found out what was the Lord's will concerning him. So at once with his families and all his men he went up to Hebron. To care for those under one's protection is a spirit Christ-like. In this little narrative is seen the beautiful picture of the master and his household. Not only David's immediate family, but also all who had

been faithful to him in his exile with their families he carried with him.

David the King of Judah—And the men of Judah came, and they anointed David king over the house of Judah. Not only this, but they informed him who it was that had buried Saul. This was exceedingly gratifying to David, for he never lost sight of the fact that Saul was the Lord's anointed. We too often lose sight of the importance that should attach to the things pertaining to the Lord's kingdom. He at once sent messengers to the men of Jabesh-gilead expressing his delight at what he had heard and assuring them of his prayers for them. He also entreated them to be valiant. He also took advantage of the occasion to enlist them in his favor. To use the opportunities as they arise is the secret of success in life.

David the King of All Israel—Then came all the tribes of Israel to David unto Hebron, and spake, saying we are thy bone and flesh. He had reigned over Judah seven years and six months. During this time he had had a chance to prove his abilities, and recognizing his responsible position, of course, he had done his best. The first year of one's incumbency tells the tale. So it is with the young Christian; he should go at once to work and prove his ability for leadership in the Lord's kingdom. But they were his kinsmen. "Blood is thicker than water," so his relatives were willing to accord to him the good qualities which he possessed, and after David had made a league with them before the Lord they anointed him king over Israel. In this act is well illustrated how the life and character of the young are noticed by the older. "Thou wast he that leddest out and broughtest in Israel." Not only did they recall that the Lord had said: "Thou shalt feed my people Israel, and thou shalt be a captain over Israel." To be called to a work is not enough. The people must have confidence in the ability of the one place in the administration of God's kingdom. This was a most memorable event in the history of David. As he reviewed his past history, he must have felt that surely the Lord was leading him. He knew he had been called to this great work, but his hardships had been almost more than one could stand, and now to see the promise of the Lord fulfilled so completely must have given his faith a new strength. But in it we see how God tries out the stuff that is in us, and we see that it is only those who are able to make the sacrifices that are intrusted with the important places. Nothing has added to my faith in a divine call to the ministry more than my observation of the dire sacrifices which the young preachers here in the college make in order to prepare themselves for the Lord's work. Nothing save a deep conviction in the call to the ministry could compel them to go through with the privations which they and their wives suffer.

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- "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.
- "Talks with the Training Class" (Slattery); 50 cents.
- "The Seven Laws of Teaching" (Gregory); 50 cents.
- "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents. Optional books are offered for workers in each of the six departments of the Sunday School. Send for leaflet.
- "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.
- "The Heart of the Old Testament" (Sampey); cloth, 50 cents; paper, 35 cents.
- "New Testament History" (Maclear); 30 cents.

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B. Y. P. U. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to W. E. Holcomb, Quitman, Miss.

AT WORK IN CHARLESTON.

The B. Y. P. U. of Charleston, Miss., is nearing the end of its first year's work, which has proved a successful one from practically every standpoint. On April 9, 10 and 11 the union had the pleasure of a visit from our state field worker, W. E. Holcomb, and heard three splendid addresses on the work. The social feature is one that has been strongly emphasized and, with the exception of one time, a social and business meeting has been held at one of the members' homes each month since the union was organized. These meetings have proved very popular and are the means of bringing the union closer together in a social way. The union is aiming toward the A-1 standard and expects to attain it within the next few months.

J. H. PENNEBAKER, Pres.

THE INSIDE LIFE.

The following letter from President Quin of the Columbia B. Y. P. U. to the union of First church Hattiesburg (written when these were the only A-1 unions in the state), will perhaps be of interest to many:

Columbia, Miss., April 7.

Miss Marie Dickson,

Corresponding Secretary B. Y. P. U., First Baptist Church, Hattiesburg, Miss.

Dear Miss Dickson: Your recent kind letter to our union was received and appreciated by all of us. We had read in the Baptist Record of your attainments and had heard elsewhere of the progress you are making. We are glad to cultivate an acquaintance with you in view of the fact that the A-1 awards in the state rest alone with us. However, we feel scarcely worthy of the banner—we lack so much of being standard in our work.

We organized August, 1913, and we lacked a fraction of a unit on the Bible readers' course on attaining the award the last quarter in 1913. We went at it harder than ever the last quarter in 1914 and passed on our weak point by a fraction over. Now it is easy to maintain an average on the B. R. C., nearly as good as the attendance. We have about 30 young people in regular attendance and we regard at present as our great problem, that of interesting enough of our folks. We are setting our aim this second quarter of making our enrollment and attendance 50. The Weekly Bulletin will prove a good deal of help to us we think. I refer to the Reminder, copies of which I am enclosing.

Our union is engaged in getting up an amateur play, "The Microbe of Love," for which we are paying a royalty of \$5, the proceeds of which will put us on easy street and probably a credit of \$25 in the treasury. Our members are supposed to pay monthly dues of 10 cents, but we have never stressed the collections. Thanking you for your good wishes

and reciprocating in every particular, we are,

Yours very truly,

A. W. QUIN,
President B. Y. P. U.

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The Old Standard Grove's Tasteless chlm Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

MARRIED.

At the home of the bride's parents, at Clinton, Miss., Miss Grace Stratton, to Mr. E. J. Ellzey. The bride is beautiful in person and character, a graduate of Hillman College, and of the Art Department of Judson College. She has taught a short time and has many friends. The groom is a graduate of Mississippi College, and of the Law Department of Millsaps College, and is now an attorney in Jackson. Both are doing good work as Baptists. The ceremony was performed by Rev. H. M. King, of Jackson.

CALEDONIA AND VICINITY.

I am trying out our plan of the grouped churches and am of the opinion that it is going to be the solution of the country church problem. Of course, it will take time, but I believe that our people are going to see the advantages it will offer and in the end will adopt it.

We organized a Sunday school at Artesia, Miss., last Sunday with an enrollment of 40. I am sure that they will reach 70 or 80 in a short time. There were 22 in the Bible class. Our tent had just arrived on Thursday before, and we now feel that we have a home, if it is only a tent. We hope to be able to build a house this fall.

My other three churches are Pleasant Hill, New Salem and Border Springs, all in the Columbus association already agreed to give to our different causes monthly. Pray for us and tion. Some of these churches have our work.

Yours in Him who gave his life for us,

J. H. NEWTON.

Caledonia, Miss.

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Judah's posterity.

1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tō'man, duke Mib'zar,
54 Duke Māg'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Thamar. 13 The children of Issachar. 14 The posterity of Zebulun the son of Joseph. 15 The posterity of Naphtali. 16 The posterity of Dan. 17 The posterity of Asher. 18 The posterity of Gad. 19 The posterity of Reuben. 20 The posterity of Simeon. 21 The posterity of Levi. 22 The posterity of Issachar. 23 The posterity of Zebulun. 24 The posterity of Naphtali. 25 The posterity of Dan. 26 The posterity of Asher. 27 The posterity of Gad. 28 The posterity of Reuben. 29 The posterity of Simeon. 30 The posterity of Levi.

THESE are the sons of 'Is'ra-el: Reu'ben, Sime'on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-min, Nāph'ta-li, Gād, and Ash'er.

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CHINA APPEALS TO CHRISTIAN AMERICA.

To our fellow Christians in America: A dark hour has come upon China. Our very independence as a nation is threatened.

Also the future of America's religious and commercial interests in our nation is imperiled.

No better evidence is needed of the gravity of the present hour than the extraordinary fact that eminent American missionaries in China, representing the leading denominations, have cabled a long message to the government at Washington, appealing to America to succor China straightaway.

The mission body has also sent Bishop Bashford of the Methodist church, as a special envoy to this country, to appeal for the moral help of the United States in China's dire emergency.

Our fellow Chinese Christians in our home land have also sent a special appeal to the Christian president of your country, and to the Christian people in America.

Now we Chinese students and business men resident in the United States, communicant members of Christian churches of various names, knowing the depth and sincerity of Christian America's interest in our native land, cry out to the brotherhood for succor for our beloved China.

It was the aroused Christians of America who recently delivered our fellow disciples in Korea from prison, torture and probable death at the hands of the Japanese. You can do as much for imperiled China, if you will but again lift aloft the day's white standard of Christian justice and brotherhood for nations as for men.

This is America's opportunity to play the good Samaritan to China, which is being robbed and beaten on the world's highway.

The case is clear and simple, although we invite you to corroborate our statement of it by independent investigation. Japan drove the Germans out of Tsing Tzu, after solemnly promising civilization, through the lips of her highest ministers, that she would return to China the land wrested from Germany. She ruthlessly invaded our neutral territory, outside the sphere claimed by Germany, and grossly abused our people and property.

Then, while the attention of the great powers was focused on the war in Europe, she made a series of twenty-one amazing and well night incredible demands upon our government. Acceptance of these would not only destroy China's sovereignty and integrity, but also the guaranteed rights of other nations.

Surely it is beyond argument that if Japan had earned the right to make demands—though why upon China, a neutral and non-combatant nation—these should be made at the close of the war, when the conditions of peace are being settled. Is Japan not willing to abide by the fairness of her allies and of world opinion?

Alas, Japan's demands could not survive for an hour in the clear light of an international conference. They are a deed of darkness, dependent

wholly for their success upon the fact that other nations are engrossed in the European war, and unable to give serious attention to China. If, under cover of the world turmoil, Japan can overthrow China's rights, she will have perpetrated a wrong that will set back peace and progress in the far east for many generations.

Now there is one power which the Japanese government fears. This is shown by the lengths to which she has gone to propitiate it. That power is public opinion in the United States. And that opinion is dominated by Christian ideals.

So, in our extremity, we turn to you, fellow Christians in our sister republic. We ask you to think and pray and speak and write about China's dire peril. Discuss the facts in your missionary meetings, in your Bible classes and perhaps seven in the pulpit. Make them a subject of conversation in your homes. Inquire about them of any Chinese whom you may know, or of the Chinese missionaries, or of the public men whom you may be able to reach.

For we are assured that if once our burden may be transferred to the generous, chivalrous and fearless heart of Christian America a way will be found to deliver China from the pit that has been dug for her. Brethren, pray for us, that in this trying time our faith may fail not; and that we may prove true Christians and true patriots and true friends of all mankind.

With gratitude for all that we owe to our Christian teachers from America, we subscribe ourselves, in behalf of our fellow Chinese Christians in the United States.

Yours fraternally,

Hule Kin, pastor Chinese Presbyterian church, New York; W. K. Chung, dean of Canton Christian college; S. K. Wong, Wah Tai company, New York; K. P. Au, Columbia university, New York; L. K. Kao, University of Pennsylvania, Philadelphia, Pa.; J. U. Ly, University of Pennsylvania, Philadelphia, Pa.; Henry T. S. Ko, seminary, Temple university, Philadelphia, Pa.; C. W. Low, Jefferson Medical college, Philadelphia, Pa.; H. A. Pan, University of Pennsylvania, Philadelphia, Pa.; L. H. T. Wei, Philadelphia Textile school, Philadelphia, Pa.; P. W. Chen, University of Pennsylvania, Philadelphia, Pa.; P. T. Lau, University of Pennsylvania, Philadelphia, Pa.

A 3-year-old visited a plantation and heard for the first time the efforts of a donkey to make music. He sympathized with the poor beast in his apparent distress and ran to the house to tell his mother, "That mule out yonder has the hiccups the worst I ever saw. Ain't you awful sorry for him?"

Mississippi Woman's College

Room fees are coming in now for next session. Send \$10 and secure a room now.

Blanton, Miss., March 8, 1915.

Dear Prof. Johnson:

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W. M. SPEED.

Send for new Catalog.

J. L. JOHNSON, Jr., President, Hattiesburg, Miss.

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LYON.

Our meeting at Lyon was a blessed experience. Brother Wall, the new pastor of the Columbia church, delighted and charmed our people with some of the best preaching I have ever heard. There was not a dull service from beginning to end. The Lord was always present. Brother Wall preached a whole gospel with great force and clearness. Most every one is a member of some church in Lyon and our aim was largely the enlistment and consecration of our people to the Lord's work. Brother Evans of the Clarke Memorial college quartet led the singing and added much to the effectiveness of the services. Too much cannot be said in his praise. He was ready to pray or sing or do personal work as opportunity was offered. Altogether it was one of the most satisfactory meetings I have ever had in my churches.

The Lyon church is one of the noblest churches in all our state. In the face of the most trying times financially I have ever seen a good advance was made in her contributions to both home and foreign missions over any previous contribution. The meeting helped our church to get a larger vision of her opportunities and possibilities and we are in for larger undertakings in the future. I thank God upon every remembrance of Lyon, and the Lyon meeting.

Since our meeting in Shaw every department of our church has gone forward. Our Sunday school is

climbing every Sunday in attendance. The prayer meetings are more largely attended and our congregations are fine. As pastor, I am greatly encouraged in all my work.

Very fraternally,

W. S. ALLEN, pastor.
Shaw, Miss.

STOVALL'S DATES.

The following speaking dates are announced by Hon. P. S. Stovall, candidate for Governor. All are cordially invited to attend these speakings and especially are the ladies urged to be present.

Pocahontas—Tuesday, May 11, 10 a. m.
Flora—Tuesday, May 11, 2 p. m.
Brownsville—Tuesday, May 11, 8 p. m.
Bolton—Wednesday, May 12, 10 a. m.
Edwards—Wednesday, May 12, 2 p. m.
Clinton—Wednesday, May 12, 8 p. m.
Terry—Thursday, May 13, 10 a. m.
Raymond—Thursday, May 13, 2 p. m.
Utica—Thursday, May 13, 8 p. m.
Morton—Friday, May 14, 11 a. m.
Pelahatchie—Friday, May 14, 3:30 p. m.
Suquelela—Saturday, May 15, annual picnic.
Jackson—Monday, May 17, 8 p. m.
Hattiesburg—Tuesday, May 18, 8 p. m.
Ellisville—Wednesday, May 19, 10 a. m.
Richton—Wednesday, May 19, 8 p. m.
Lucedale—Thursday, May 20, 2 p. m.
New Augusta—Thursday, May 20, 8 p. m.
Purvis—Friday, May 21, 3 p. m.
Poplarville—Friday, May 21, 8 p. m.
Lumberton—Saturday, May 22, 10 a. m.
Columbia—Saturday, May 22, 8 p. m.

THE BAPTIST CONCEPTION OF A NEW TESTAMENT CHURCH.

J. P. Greene, President William Jewell College, Liberty, Mo.

(Continued from last issue)

Second. Those who are really converted and desire in their hearts to be members of the church of Christ are required to submit to the ordinance of baptism. And this ordinance should be administered by immersion; any other form of baptism destroys its symbolical meaning. But this is neither here nor there. The reason we insist on the immersion of believers is this: Christ and the apostles insisted on it. Unbelievers were not baptized by them, but believers; and the baptism was by immersion. Sometimes people say: "You Baptists do not believe that baptism saves the soul; then why do you insist so strongly on immersion?" The only correct answer to this is: It is according to the command and example of our Lord.

Third. We well know that the Lord's Supper is a simple memorial which He set up in His church. Naturally, He would not erect this memorial out in the world, because the world doesn't know anything about His sacrifice and cares nothing for it. However, this reasoning is not conclusive: We have Christ's example and the example of His apostles. He instituted the supper among His disciples, and it was observed by them from that time forward, and by no one else. The chief reason why we should keep the Lord's Supper in the place where Christ put it is this: He put it there. A Baptist does not need any other reason for observing the Lord's Supper the way he does, and he does not respect any other argument. He cannot conceive any safer or more rational view of the subject than that which he gets from his Master.

Fourth. As to the officers of this church: He finds in the New Testament that there were bishops, or pastors and deacons. Under apostolic guidance and according to necessity and reason, the early church had these two officers. It is the duty of the church to preach and teach the gospel. This is the work of the pastor, or bishop. It is also the duty of the New Testament church to engage in benevolent work among its own members and among people outside of the church. So deacons were chosen to look after the benevolent work of the church. Of course, the duties of these officers overlapped. But there are two great departments of church work—teaching the Word and caring for the people. The argument often made that some other form of church government is stronger and more efficient has no weight with Baptists. Christ founded His church. He gave it the form He wished it to have. We believe that if this form is followed consistently and persistently, it is not only the best, but really the only true form of organization. If at any time we should discover that our views of this organization were wrong, we should be willing to alter it. Indeed, we have no creed at all that cannot be altered on the instant when we find it to be not in accord with the teachings of the New Testament; that is, with

the teachings of Christ. We glory in this freedom, the freedom to take on anything new that we learn about the will of Christ, and the freedom to cast off anything that we are convinced is not the will of Christ.

Fifth. With reference to the work of the church we believe that the New Testament teaching is this: Build up the people of God in their faith and knowledge, and make them more efficient in the service of Christ; at the same time, do everything possible to win unbelievers to Christ. A church that does not look after the spiritual welfare and growth of its members, and does not preach the gospel to the lost, is not a genuine Baptist church. As Baptists we profess to do the will of our Lord and follow His example. He came into the world to seek and to save the lost. Now, if a so-called Baptist church does nothing to seek and to save the lost, how can it call itself a church of Christ? Really, the chief reason why Jesus organized His church was to carry on His saving work in the world. As He came, so He sent His disciples. We cannot convince the world that a Baptist church is a church of Christ unless it does the work of Christ. A simple declaration that our doctrines are correct is worth something, if it is true; but it is not convincing to the world. As the world sees it, a doctrine is dead unless it moves something. A real church of Christ has life in it and it moves forward in the saving work of the Lord. We must not only confess to be the followers of Christ, but we must also follow Him; that is, we must engage in His work.

This simple organization called "The Church of the Living God," is a wonderful institution and, besides a home, the only divine institution in the world. It will exist till the end of time. "The gates of hell shall not prevail against it."

It is the mission of the Baptists to maintain the authority of Jesus Christ as the founder and head of the church. They must justify their existence, not only by clinging to the teachings of Christ, but also by doing His work. We must forever exalt the authority, as well as the saving grace of our blessed Redeemer. If we can find out from the New Testament His will concerning the organization and work of His church, we must do it. For us His slightest wish in this and all other matters is of supreme importance. — Word and Way.

PROGRESS AT SUMNER.

In spite of the war the church at Sumner is steadily going forward. In January Brother W. R. Cooper delivered for us a series of gospel messages which resulted in a revival and eight additions to the church.

In April Miss Lackey added fresh zeal to our already hard-working W. M. U. Of course, she completely wins all who hear her. Another treat in April was Brother W. E. Holcomb's visit. He gave us new and greater visions of our possibilities in Sunday school work.

We rounded up \$400 for home and foreign missions, making a gain of \$158 over last year.

The pastor and his little family

NOW READY!

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260,000 mark. This is truly a remarkable record, but then, as "The Optimist" (Mr. Leigh Mitchell Hodges) wrote: "POLLYANNA is more than a book, you know. . . . And when after POLLYANNA has gone away, you get her letter saying she is going to take 'eight steps' tomorrow—well, I don't know just what you may do, but I know of one person who buried his face in his hands and shook with the gladdest sort of sadness and got down on his knees and thanked the Giver of all gladness for POLLYANNA."

Clip the coupon.

THE BAPTIST RECORD,
Jackson, Miss.

Kindly ship by mail at once the following books by Eleanor H. Porter:

..... POLLYANNA: THE GLAD BOOK, \$1.25.
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..... POLLYANNA GROWS UP: THE SECOND GLAD BOOK,
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ADDRESS

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are now comfortably housed in the new eight-room pastor's home, with all of its modern conveniences.

The entire church seems to be feeling good and grateful.

Very truly,

J. F. MEASELS.

A soldier in the army was permitted to write home nothing of the movements of his regiment, all letters being strictly censored. At the close of the letter he asked his mother to look under the stamp. Of course, the censor carefully re-

moved the stamp and read as follows: "Was it hard to get off?"

ANNOUNCEMENTS.

The Baptist Record is authorized to announce
HON. A. C. CROWDER
as a Candidate for Sheriff of Hinds County, subject to the action of the Democratic Party.

PROF. SAM J. SMITH, of Clinton, as a candidate for Superintendent of Education, Hinds County, subject to the action of the Democratic party.

NEWS IN THE CIRCLE MARTIN BALL

The Maple street church, Rome, Ga., has called H. F. Joyner, who is just out of the seminary. He has not yet expressed his decision.

A great meeting has just closed at Ashland, Ala. Pastor Ray was assisted by C. S. Shugart and M. L. Pardo. There were ninety additions—seventy-one by baptism.

Dr. Geo. M. Savage has again been elected president of Union University, Jackson, Tenn. He is only coming back to his own. Certainly he is worthy and well qualified.

Rev. William Fetter, who was exiled from Russia sometime ago, is on the way to the United States. He will be accorded a hearty welcome to our Southland.

The First church, Bonham, Texas, enjoyed a great meeting recently. Pastor Cowan was assisted by Pastor Forest Smith, of Sherman, Texas. There were sixty-eight additions.

Pastor H. H. Mashburn has resigned after five years of successful work at Bardstown, Ky. It is not stated what his future plans are. He is a strong man, and does good work wherever he goes.

Rev. F. H. Funderburk is having a continuous meeting in his church at Blackville, S. C. There are conversions and baptisms at almost every service. He was pastor at Lexington for a while.

The meeting at Citadel Square church, Charleston, S. C., in which Pastor C. C. Coleman was assisted by Pastor Chas. W. Daniel, of Atlanta, Ga. There were forty additions—thirty by baptism.

The papers state that Miss Fannie Heck is decidedly worse. She is in a hospital in Richmond, Va. Her departure may be expected at any time. But when the day comes for her, it will be a crowning day.

Dr. C. W. Duke, First church, Tampa, Fla., did the preaching in a recent meeting in his church. The meeting resulted in fifty-nine additions. The church was greatly revived.

The Seventh church, Nashville, Tenn., has called Rev. C. L. Skinner to the pastorate. He was formerly pastor of the Lockland church in that city. His brother, J. E. Skinner, is now pastor of Lockland.

It is stated that Rev. C. A. Ridley, pastor of the Central church, Atlanta, Ga., has just closed a meeting, in which there were over 500 additions. Four churches united in the meeting and the town was stirred as never before.

Pastor C. Cleveland Kiser, of Aberdeen, writes, "I closed a two weeks' meeting last Sunday, with twenty-six additions—twenty for baptism. It's great to hold your own meeting. My first experience." Yes, and it lasts, too.

Dr. J. B. Gambrell, of Texas, says: "If we are to grow and be strong, we must do two things persistently and together: Evangelize and educate. The Baptists have been strong on evangelism and in many places weak on education."

The Western Recorder is favorable to Atlanta for the 1916 convention. The central location and the excellent railroad facilities are two things that make Atlanta a desirable location. Atlanta has fine hotel facilities and a good auditorium.

The Baptist Standard appears this week under a beautiful cover. It has on the front page of the cover a splendid baptismal scene and the hospital at Dallas, the meeting place of the convention and of the presidents of the convention and the two seminaries.

Kentucky has met the apportionment for home and foreign missions and \$2,835.94 to help some of the defaulting states. Of our boards will get the services of Dr. W. D. Powell for two or three months and give him full liberty, he will pay off the indebtedness of the boards. Dr. Powell is not afraid to take a collection.

FOUR DELTA CHURCHES.

Duncan—For several weeks a class of five has been studying the normal manual and four have completed it, the other completing the first division. The pastor conducted the class. Some of the papers were a credit to the work. As a result of this work the Sunday school has made noticeable progress, pressing close to the A-1 standard. We count on having Brother Leavell with us for the address on graduation day. Rev. H. L. Martin of Indianola will conduct our protracted meeting the first week in July.

Jonestown—The work has just opened after several years' intermission, but with life. Interest is awakened in many lines. The W. M. U. is planning much work. The church attendance is larger than Jonestown has ever known before.

Tunica—Improvements are being made on our neat church here. The agricultural high school furnishes large opportunity for Christian work and lends hearty co-operation to our work. The church steadily grows stronger. The W. M. U. is one that does things. A visit in April to these three churches proved of great value and inspiration to the unions.

Blaine is enjoying the use of their new church building. All seats were taken and arrangements made to get more at the last preaching day there. A wide-awake Sunday school thinks of working to attain the A-1 work.

Hushpuckana is only an afternoon appointment, but it has the right spirit and interest. A church may be organized this summer.

Austin is an old town on the Mississippi river, where the people be-



THE JACKSON SANATORIUM, Jackson, Miss. (Opposite the West Side of the Governor's Mansion)

A modern Hospital, thoroughly equipped, especially for Surgical Cases. Open to all the Doctors and every patient regardless of creed or religion. Homelike comforts. Annex for colored patients.

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"Dodson's Liver Tone" Starts Your Liver
Better Than Calomel and You Don't
Lose a Day's Work

Liven up your sluggish liver! Feel fine and cheerful; make your work a pleasure; be vigorous and full of ambition. But take no nasty, dangerous calomel because it makes you sick and you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into your bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

Listen to me! If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver

Tone tonight. Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working; headache and dizziness gone; stomach will be sweet and bowels regular.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children. Millions of people are using Dodson's Liver Tone instead of dangerous calomel now. Your druggist will tell you that the sale of Calomel is almost stopped entirely here.

Don't Pay Too Much For Life Insurance

Consider what your policy will be cost you ten or fifteen years from now. Our great financial strength, and our conservative, yet eminently successful investments yield our policy-holders substantial dividends that materially reduce their premiums each year. We give you a most liberal policy at a minimum initial premium—and you will find our dividends most welcome in after years.

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Strong, stable, ably managed. Every man needs life insurance for business protection as well as for the protection of those dependent upon him. Investigate our liberal policies—you cannot find any that will give you more complete protection at smaller cost. Agents Wanted—men of character and responsibility.

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D. G. PATTON, Assistant General Agent

Heve in going to preaching even if it is an afternoon service. Prospects for a good work there. Hoping to meet many of you at Houston this week and that God will guide in the plans for the work.

JACOB A. OUSLEY.

Tunica, Miss.

A gracious Christian woman was teaching a negro boy of 5 years to read, using the pictures with the name under each. Thinking it time

for him to know the word at sight finger over the picture and asked if he knew the word. He promptly pronounced it correctly, "Rat." When asked how he knew, he replied: "I seed his tail!"

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